

He does not immediately require another bath, but, having passed through the dusty streets since the bath, his feet are likely to be soiled, and they needed cleansing. (i) It was the custom of the Jews to bathe before participating in the passover festivities. "Ye are clean," therefore, was true in a physical sense, but our Lord also meant, Ye are spiritually clean. (j) He makes an exception of Judas, however.

3. Our Lord's Symbolic Act: Its Meaning (verses 12-14). (a) Our Saviour resumes the garb and the seat of the teacher. (b) He claims what the disciples have all along acknowledged, his position as their divinely sent Teacher. (c) If the divinely sent Teacher has thus bathed his disciples' feet, surely the disciples should be willing to cleanse and cool the feet of each other: a lesson in humility, but far more in practical charity. *Teaching the Lesson.*

Developing the Outline: 1. The keynote of our lesson is in the first three words of our Golden Text: "By love serve." A good introduction will be found in story of a father's or mother's care for a sick child. 2 This is one of the lessons where the words of the text may be studied with profit. Make sure that the difficult phrases are understood: the passover, "his hour," "his garments," "was girded," "every whit." 3 The basin, pitcher and towel of the drawing lesson will help us to remember how humble and loving the Lord Jesus was, how humble and loving he desires us to be. 4 Let the teacher encourage the learning of the hymns sung in connection with the lesson. Lyte's beautiful hymn, No. 129,

Abiding, oh so wondrous sweet:
I'm resting at the Saviour's feet;

if thus learned will become a perpetual inheritance of joy and gladness to their youthful minds. If their minds be thus stored with Christian hymns they will often prove a safeguard in hours of temptation and trial.

The Intermediate Grade

[For pupils from thirteen to sixteen years, inclusive. Each pupil, if possible, should be supplied with a copy of the Senior Quarterly, the Intermediate Quarterly, or the Berean Leaf.]

Preparing the Lesson.

Lesson Material: John 13 and 14; especially the printed passage, 13. 1-14.

Illustrative Material: Use a slate or paper pad for the outline of the lesson.

Constructing the Lesson.

Connecting Links: Our lesson passage links on to the teachings which followed the later events of Lesson IV—John 12. 27-50; the long conversation, address, and prayer which fill chapters 14, 15, 16, and 17 begin with verse 12 of our present lesson. Compare The Passion Week, in the LESSON WORD STUDIES.

Arrangement of Lesson Facts: First study the second division of this lesson (verses 4-11); then the third division (verses 12-14); and lastly verses 1-3. This will give us in order our Lord's enacted parable, his own explanation of its meaning, and John's explanation of the reasons why this particular teaching was given at this juncture. (Suggestions for the actual work of teaching are given below.)

1. The Enacted Parable (verses 4-11).

(a) Jesus and his disciples were in an upper room, gathered around the supper table. (b) Whether Judas was or was not present is not certain. (c) The customs of the time as well as the disciples' reverence for Jesus put him in a position of dignity at the table. (d) He rises from the table, and turns himself in appearance and conduct into a servant. (e) His service is the peculiar one of washing the disciples' feet, not as host, for if done at all that would have been done earlier, but with the intimation that the disciples were footsore and soiled. (f) Remember conditions not mentioned in the text, such as (1) Public baths used by Jews in getting ready for the passover feast; (2) the necessity of walking through unpaved streets from the public bath to the upper chamber where the supper was spread. (g) Peter characteristically objects to our Lord's washing, but when informed of its imperative need rushes to the other extreme and begs for a bath. (h) Jesus's attitude to Peter: Peter must submit in faith, waiting for a future explanation. Lack of obedience and loyalty, even in circumstances apparently unimportant, are far-reaching in consequences. (i) Our Lord's consciousness of the treason of Judas.

2. Our Lord Explains His Enacted Parable (verses 12-14). (a) He resumes the rabbi's dress and the rabbi's seat, and accepts the rabbi's title. (b) A great responsibility pressing on this divine Rabbi had impelled him to wash his disciples' feet. What is this responsibility? (c) His disciples need to accept their Lord as a cleanser not only, but also as a model, and should in a similar way labor for the comfort and purification of others. (d) Our Lord's teaching by this parable, explained by himself, is therefore the duty of brotherly, humble, loving charity. The injunction of the Golden Text emphasizes it.

3. John's Explanation of the Reasons Why Our Lord Enacted this Parable at this Juncture (verses 1-3). (a) He knew (not conjectured) that he was come from God, sent on a divine errand. (b) He knew that, in spite of all humiliation and apparent defeat, the process of his life would lead him back to God. (c) He knew that "all things" had been given by God into his hands. (d) He knew that the crisis had come; the devil had put treason into Judas's heart, and in a few hours the Saviour